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ANSGAR LUTHERAN

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Blair, Nebraska, September 1, 1958

Number 35



ay Up North in Canada

This picture is taken about 1,000 miles north of the North Dakota and Canadian borders. This is the para-
of hunters and fishermen. But the land is also rich in minerals, gas and oil. Every year the Canadian
tier development is being pushed north. Some of the cities in Canada are the fastest growing in the world.
s fascinating to visit Canada. The cities are friendly and progressing. The open spaces are inspiring.

News and Notes

WISCONSIN DISTRICT CONVENTION

Wisconsin District of the U.E.L.C. will hold the 61st Annual Convention at St. Stephen's Church, Camp Douglas, Sept. 11-14. Pastors, Delegates and guests are urged to make reservations to Pastor Donald Olsen.

The annual meeting of the Wisconsin District W.M.S. will be held at St. Stephen's Church, Camp Douglas, Wisconsin, on September 13, 1958, at two o'clock. The evening program will be at 7:30.

Mrs. Robert Mack, Sec.

ILLINOIS DISTRICT CONVENTION

The sixty-first annual convention of the Illinois District will be held at First Trinity Ev. Lutheran Church 5321 East 42nd Street, Indianapolis, Indiana, September 18-21, 1958. All the pastors of the District are requested to attend. Each congregation is urged to send their full representation of delegates—one for each twenty confirmed members, or fraction thereof. Speakers at convention besides the pastors of the District will be Dr. William Larsen, President of the UELC and Dr. Walter M. Wick, President of the Indiana Synod of ULCA. Pastor Axel M. Andersen, Dist. Pres. Pastor Chr. Bertelsen, Dist. Sec.

"First Trinity Lutheran Church, Indianapolis, Indiana, cordially invites all pastors, delegates and members of the Illinois District, U.E.L.C. to its annual convention, Sept. 18-21, 1958. Free lodging and breakfast will be provided in homes. Hotel and motel reservations will be made on request. Kindly send your reservations to Miss Martha Pedersen, 116 Hoss Rd., Indianapolis 27, Ind."

Edward C. Eskildsen, Pastor
The Church Council

NEBRASKA DISTRICT WMS

The Women's Missionary Society of the Nebraska District will hold its annual meeting on Saturday afternoon, Sept. 13, 1958, at the First Lutheran Church in Fremont, Nebr.

Mrs. James Hansen, Sec'y

WEST CANADA W.M.S.

By Mrs. Jorgen Laursen

The yearly convention of W.M.S. was held August 1, 1958, in Nazareth Lutheran Church, Standard, Alberta.

The meeting opened with a song and Mrs. P. Reinholt, Hussar, led us in Scripture reading and prayer.

Mrs. Stanley Rasmussen bid the ladies welcome. The Junior Mission Band of Hussar had prepared a very nice group of musical selections which we all enjoyed very much. Leda Jensen was in charge of this band.

Dr. Earl Tuesch gave a talk on Canadian Lutheran World Action. This talk was both enlightening and inspiring.

The President reported on the year's activity in our W.M.S. Reports were also given from each church.

It was decided to pay the balance of the debt of the chapel furniture for the Sylvan Lake Bible Camp.

It was moved by Mrs. Christensen and seconded by Leda Jensen to give \$25.00 to British Foreign Bible Society. Carried.

Elections

It was brought up by one of our members that there was need for a statistical secretary. The president asked for a volunteer. Mrs. Sigurd Rasmussen, Standard, took the job.

Mrs. C. Reiffenstein was reelected president; Mrs. Lois Hansen, Standard, was elected treasurer.

It was decided to try to raise \$600.00 for the coming year.

All groups were represented except Olds, and there were 56 members present, and a few visitors.

Friday Evening

As usual W.M.S. had full charge of Friday evening service.

For our opening devotion Mrs. Edwin Hansen from Swan River led in Scripture reading and prayer.

Pastor Elling of Calgary read the installation ritual for the newly elected officers, President Mrs. C. Reiffenstein and Treasurer Mrs. Lois Hansen.

The evening speaker was Stud Pastor Granberg. His sermon based on the theme for the meeting John 9:4. Jesus said: "We must work the work of him who sent me while it is day, night comes when no one can work."

An offering of \$145.00 was received.

Commissioning Service

Miss Marlene Paulsen was commissioned for her mission as teacher in Lutheran Girls' School at Kumamoto, Japan, at the morning service Sunday Aug. 24 in her home church at Hildreth, Nebr. Professor Paul Nyholm preached an inspiring sermon on "Fellow Workers For God" and the chairman of our Foreign Mission Board, the Niels B. Hansen, Poy Sippi, Wis., presided at the altar ceremony, assisted by the local pastor, the Rev. Haa Jorgensen, and Dr. Nyholm. A group of local pastors took part in the laying on of hands. Greetings were brought by our Japan Missionary, the Rev. L. Johnsen, on behalf of our workers in the mission, and by Mrs. Verna Olson, Lincoln, Nebr., treasurer of the W.M.S. National Board, which is lending support to Miss Paulsen's work. Pastor Jorgensen, who had confirmed her, conveyed a greeting and then Miss Paulsen expressed her gratitude for the commissioning and all favors shown her, referring to the Scripture passage in John 9:4 given her on her confirmation day as a motive for accepting the call: "We must work the works of him who sent me, while it is day; night comes when no one can work." She is leaving Sept. 10 from San Francisco by freighter for Japan.

It was appreciated and most fitting that the Rev. and Mrs. Paul C. Johnson, who were visiting their parents in Fremont, could join in the service as they were to leave the same afternoon for a week's visit in California and proceed from Los Angeles by plane to Japan. Their address will be the same as before over there: 74-2 Kaga Cho, Chiba Shi, Japan.

Dr. J. M. T. Winther Honored.

The King of Denmark has honored missionary Dr. J. M. T. Winther in Japan for his long years of distinguished service by bestowing upon him the order of Knight of Dannebrog, according to "Christian Daily" of Copenhagen.

(Continued on Page 13)

THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917, at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
Spencer, Iowa
321 East 8th Street

Editorials and Comments

CHURCH WORK AMONG IMMIGRANTS IN CANADA

Compared to the Work in U. S. A.

The ordinary Lutheran in the United States knows that the Lutheran Church was established by foreign speaking immigrants coming from Lutheran countries in Europe. During the 19th century and in the early part of this century they came by the hundreds of thousands and settled in the United States.

As a rule they came in such great numbers and settled in groups either in the country or in the cities that it was possible to establish churches that fairly soon became self-supporting. The majority of the Lutheran churches in the U. S. A. are of that type. It is only the last 30 years that the Lutheran Church has become a church truly ministering without thinking of the national background.

When a Lutheran from the U. S. A. hears about Canada and the immigrants settling there, it is natural for him to think of the work up there as it was in the States 50 years ago. But this is a great mistake. First, there is little chance to settle in large groups in the country in Canada. Even though thousands of Danes have come to Canada since 1920, only one settlement has survived, Passafium, Ontario. The other attempts made in the Maritime provinces as well as in the West gradually failed. One reason is the fact that farming must be done on a greater scale and it is expensive to get the machinery.

It should also be said that even though many people move to the cities, it will be very difficult if not impossible to establish Danish churches that will last. The immigrants come now generally go to the industrial centers, and move about a great deal. They have not the same church interest as the immigrants who came to the States. Grundtvigian and Inner Mission revivals had made a difference on these people.

There is not the chance for girls to come to Canada and work as housemaids as there was even 30 years ago. The middle class family does not hire a maid now. It is mostly poor families that come. They settle where they can find the best work. They soon try to get their own house and a car and thus they become part of the Canadian life much sooner than they did before World War II.

During this process they are often lost to the Lutheran Church. We have previously stated that there is very little church interest among the people that come from Europe. The first contact they get with the church is when a neighbor's child sends their children to come to Sunday School. And that is often not a Lutheran Sunday School, because the Lutheran Church is still relatively weak in Canada.

The UELC experiment in Calgary is no doubt a good one. There we have a fine, well established church. Therefore the synod and the district have called a man who speaks the language of the Danes, the Rev. Julius Hougaard, to minister to these new Canadians. He is not to start a church which must support itself. He will work with the people that they may gradually become members of Sharon.

They have their Lutheran heritage from Denmark, and it is believed that they will learn to appreciate what is done here. It is hoped that the immigrants will see that as they become interested in spiritual things, it makes life

more liveable in Canada. Their heritage, which they best express in a Lutheran Church, will thus become greater for them, and they will feel that they also have something to offer Canada. It is impossible to lead a happy balanced life without God and the church.

In olden times we tried to keep the Danish as long as possible for the sake of the congregation. This new approach does not do that. It takes the whole man into consideration. As they adapt themselves socially and economically to the new land they will adapt themselves spiritually too.

We discussed the work with Pastor Hougaard and we rejoiced in the work with him. We worked 10 years at Montreal according to the old plan. We tried to gather the Danes about the little Danish church. It was a blessed work and we have fine memories from that time. But we cannot but recall that it must have been difficult for these members, when they had learned the language of the land and become established to remain faithful and see the vision of the church. It was hard on both the pastor and the congregation.

The new plan will have its own difficulties, and we know that Pastor Hougaard does not think he has found the whole solution. But we believe this is the new and better way to serve these new Canadians. We also hope that they will respond to the ministry.

In a conversation with Pastor Hougaard he said he has a good impression of most of the immigrants. They are restless. It takes time to get on to the Canadian way of life. Some of them are not sure they will stay in Canada. They try to save so they can make a trip back to Denmark. As a rule that cures them. They come back to Canada again. And it is first after this visit they settle down.

The church is the means to make them truly settled. The wives are often lonesome. They need social contacts, and the church provides this in a wholesome manner.

But the question remains: What can be done for the immigrants, where there are no Lutheran churches? The fact is that the Lutheran congregations in general cannot add an extra man to take care of the immigrants. They cannot afford to. The congregations are generally too small.

The total Lutheran population of Canada is 236,638 baptized members in 1,042 congregations served by 493 pastors. This includes the Mo. Lutherans.

The West Canadian provinces, Manitoba, Saskatchewan, Alberta, and British Columbia have a total of 749 Lutheran congregations with a total of 131,000 baptized members. This is an average of 180 baptized members to a congregation. The Eastern Lutherans are better off numerically. There are about 293 congregations there, mainly in Ontario, with 106,000 baptized members, or with an average of 360 baptized members in each congregation.

The recent directory of the Lutheran Churches in Canada is rather complete, but it does not give a full financial picture of the Canadian Lutherans. The A.L.C. and the E.L.C., who work only in Western Canada, have not submitted the annual grants to the churches.

It may come as a surprise, however, that the Canadian Lutherans are sending more money to the United States, than the United States is sending to Canada. The Canadian Lutheran Churches are members of the U. S. A. church bodies and support the work of foreign missions and other causes here. Our support to Canada is mainly in home mission subsidies and in some cases for Christian Higher Education.

(Continued on Page 6)

Church News from here and there

PRESIDENT SETS PRAYER DAY

People of all faiths should pray on Wednesday, Oct. 1, for a just and durable peace "under the guiding hand of Almighty God," President Eisenhower asked this month. In a proclamation setting that date for a National Day of Prayer, the President said, "We have continuing need of the wisdom and strength that comes from God, and we shall always find our highest satisfaction in a steadfast purpose to know and do his will." Not only U. S. citizens, but all visitors to the U. S. were urged to "join in prayers for our nation and all mankind."

The proclamation carried out a resolution adopted by Congress in 1952 which directed the President to appoint a special prayer day each year.

BISHOP DIBELIUS ADDRESSES TOKYO WORLD YOUTH RALLY

Communism will never be able to change the thinking and feeling of Christians in both East and West Germany, Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), told a huge rally in Tokyo of young people from more than 60 countries.

The rally was held in connection with the 14th World Convention on Christian Education, sponsored by the World Council of Christian Education and Sunday School Association.

Dr. Dibelius, who received a tremendous ovation following his talk, declared that throughout the world "Christ is one, Christian people are one and Christian youths are one."

He told the rally that he would return to his homeland with the knowledge that the thinking of Christian Tokyo youths is the same as that of German youths.

Another speaker, Dr. Michio Kosaki of Tokyo, chairman of the National Christian Council of Japan, said that the convention, attended by some 3,200 delegates including many leading Christian educators, was a "great contribution" to the evangelization of Japan.

The most outstanding characteristic of the gathering, he said, was the "good fellowship" displayed among representatives from Asia and Africa.

Similar praise was given to the convention by the Rev. M. Sawyer, Jr., past chairman of the Jamaica Christian Council. The Baptist minister commended the delegates for their "marvelous exhibition" of Christian unity.

Later, an "African Night" session of the convention heard an address

by Dr. Christian Baeta, chairman of the Ghana National Christian Council.

Speaking on the "Christian Education in the Midst of the World Revolution," he said that one "big problem" in Africa is the relationship between whites and Negroes.

Although the lot of the ordinary man has greatly improved in the last ten years, he said, "evil comes with good things." He cited among the "evils" broken homes and "little increase in ethical values."

DR. SCHWEITZER HAILED AS EXAMPLE OF BROTHERHOOD

LAMBARENE, French Equatorial Africa—Dr. Albert Schweitzer was hailed here for his "hatred of oppression" and for having been a model for youth and an example of the brotherhood of man, as he was awarded an honorary Doctorate of Humane Letters by Pacific Lutheran College.

Dr. S. C. Eastvold, first vice-president of the Evangelical Lutheran Church presented the degree to Dr. Schweitzer, famed medical missionary and Nobel Prize winner, in behalf of the Takoma, Wash., institution. Dr. Eastvold, who is on a six-month world tour, is president of the college.

The ceremony took place in Schweitzer's hospital, located in one of the most inaccessible and primitive spots in all Africa.

"We see in you, Sir," the degree citation said, "a profound philosophy endowed with spiritual and ethical force. You have conquered the hearts of individuals and swayed whole peoples in your incisive and alert 'reason for life.'"

"Young people everywhere," the citation observed, "are the beneficiaries of your wisdom. You have blended your great learning with mercy and love."

"Not least of all," it noted, "you have drawn attention to the great danger of radioactive poisoning of the air of the earth and its harmful effects to posterity. You have warned our generation about 'the crime against the future' from the powerful radioactive fallout."

This was in reference to Dr. Schweitzer's recent appeal for the ending of nuclear weapons testing and the holding of a summit conference to reach an agreement on renunciation of nuclear arms. This appeal was released in New York by the Albert Schweitzer Fellowship and in Europe by the Nobel Institute at Oslo, Norway.

(Continued on page 13)

The Wrestler

By S. T. Eward

HIGH SIGHTS MEAN GREAT HEIGHTS

"Someone told me that a congregation should give as much to 'others' as it gives for its local program. If the budget provides for \$10,000 for local work it should provide for \$10,000 for 'others.' The 'others' includes such 'causes' like Dana College, Foreign Missions, Home Missions, Lutheran Welfare and Lutheran World Action. The local work includes salaries, utilities, repairs and building programs. We have a budget of \$25,000, but only \$5,000 of this is for others."

It was Discerning Dennis, a member of the proposal committee, speaking. After a first-glance at the budget from last year this much was obvious. It also revealed that there were other items that could be re-studied. Further study showed that at least \$10,000 more could be added and should be added if the church was to do somewhat more than it was doing in order to meet the needs in the parish. A new organ was needed. The new hymnbooks should be purchased. The church needed paint. The lawn was in bad shape. The pastor's salary was too low, and a parish worker could be put to good use.

Careful Charlie, also a member of the committee, was getting nervous. He saw the handwriting on the wall. This would mean doubling the budget of the previous year. He spoke with a tone of piety and wisdom.

"We cannot propose this to the congregation. The people either cannot or would not give that much."

The chairman of the committee, Dedicated Dan, spoke.

"The purpose of this committee is to study to determine what this congregation should do. It is not our assignment to say what the members are willing or able to do. We have a responsibility to report to the congregation the result of our study. The congregation may then decide whether it wishes to accept its responsibility."

Congregations will be amazed at what the members will do if they are well informed about the congregation's responsibilities. If the proposal committee will do a thorough and honest job, the sights of the church will be raised and the program of the church stepped up to meet the challenges.

West Canada District Convention

A HAPPY EVENT AT STANDARD, ALBERTA

By the Editor

Twelve small congregations scattered over a distance of 100 miles constitute the West Canada District of the UELC. The total baptized membership is 2176. The district is 32 years old. When it was organized there were seven congregations with about 800 baptized members. There are now 12 pastors serving the district.

It was your editor's privilege to attend the convention held at Standard, Alberta, July 31-August 3. It was a happy experience. Small districts generally have happy conventions. They all know one another. We recall the same spirit of fellowship from Atlantic District which also is small and scattered far and wide.

We sensed a deep Christian spirit among many of the delegates.

Pastor A. N. Morck of Tilley, Alberta, president of the district, presided at the sessions.

Half of the congregations are still home mission churches. These are at Red Deer and Hussar in Alberta; Winnipeg, Ostenfeld and Swan River in Manitoba; Calgary, Dickson, Kevisville, Standard and Tilley all of Alberta, are self-supporting. So are the Redvers in Saskatchewan.

The home mission churches receive about \$12,000 a year from the UELC home mission.

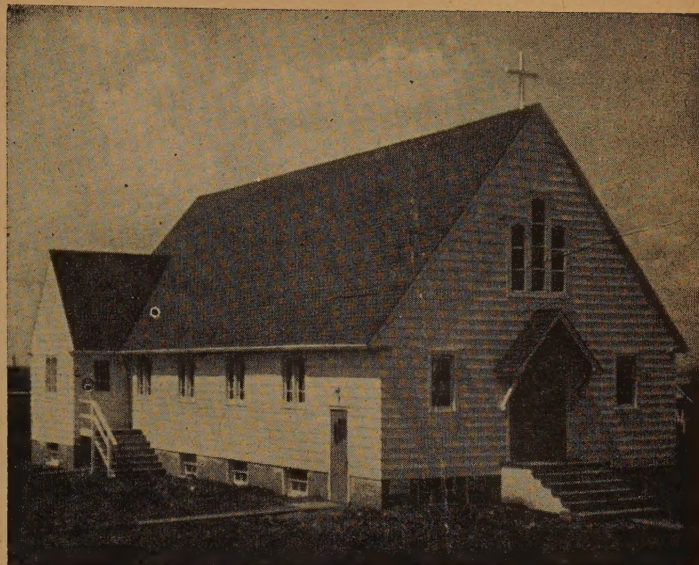
For the last year the Home Mission Board and the West Canada District have started an immigrant mission in connection with Sharon Lutheran Church, Calgary. This will cost about \$1000.00 a year to begin with.

The business of the convention was the usual business of the district. Later we may print some excerpts from the official minutes.

An observer from the United States could not help but feel that the Canadians are developing a nation of their own. They are also developing a church of their own. But these hardships are rather severe. The churches are small and scattered. The country is so big and the population is increasing fast, because of the many immigrants arriving. Canada needs people, but it is not easy to absorb them and get them adjusted to the life in Canada. And it is difficult for the church to reach them. President Morck had this to say in his report:

"On the over all picture of Canadian Lutheranism statistics show that less than ten percent of the some 200,000 post-war Lutheran immigrants have become active members of the Canadian Lutheran Churches. We must do better than we have in former years, lest these people be lost for Christ and His Church. We all realize that this is difficult work. We often created difficult situations in congregations that must use more than one language. But if we are to assume the ministry with any semblance of the Holy Spirit's leadership on the Day of Pentecost we must make the Gospel intelligible in the language necessary as the apostles did."

This speaks for itself. We sensed a deep concern at the convention for these many people, but we also sensed a spirit of helplessness. The task seems impossible. No



The Church at Hussar, Alberta

doubt it will be a great help when the churches merge in 1960. As a matter of fact all Lutherans in Canada should be one church in order to serve both God and country best.

One of the main items of business was the church paper. The West Canada district had published a semi-monthly paper till last Fall. But the editor resigned and it was impossible to get a new one.

The district officials had contacted the ELC and the ALC districts. It is now hoped that these districts and the district of the UELC will be able to publish a joint English paper. That should take care of the established congregations.

A Danish monthly was started again in May. This paper hopes to reach the many Danish immigrants. Pastor Mogens Predstrup of Edmonton edits this paper. Pastor Predstrup is sent to Edmonton by DKU, Danish Church Abroad, an organization in Denmark, which has as its purpose to minister to Danes that migrate.

Pastor Predstrup has served a congregation at London, Ont. This was his first charge. He came straight from Denmark, and there was no church at London. But during the five years he was there he got a congregation organized and a church built. From the very beginning he started to use English, as well as Danish, because he looked toward a self-supporting church. Thus he has learned the hard way, and he seems to have a fine grasp of the situation.

To make this paper go will be a difficult job for Pastor Predstrup. The Danes did not attend church in Denmark. They are very honest about it. They say we did not attend church in Denmark, why should we start here? Yet it may be that a word from their church will be heard through the paper as they struggle to get settled in the new land.

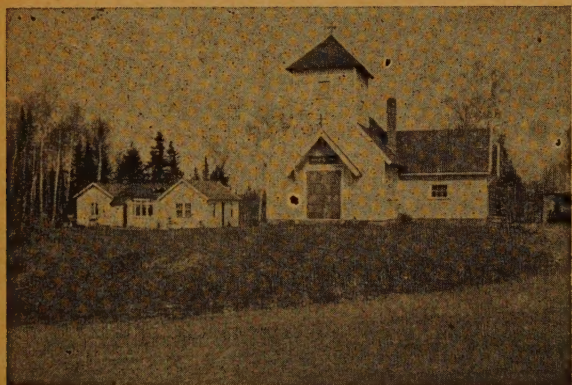
The convention was attended by several pastors from the States. Pastor Theo. M. Hansen, who served a number of years in Calgary and pastor P. L. Thorslev who was in Dickson some years. Dr. K. M. Matthiesen, Home Mission Secretary, was also present. He had just made a tour of visitation in all the home mission congregations.

The Women met as they generally do at District meetings. The men also had a meeting discussing brotherhood problems. They have the same difficulties there as we have in

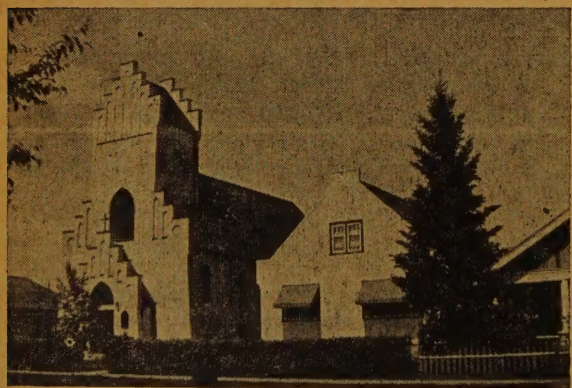
the States. It was a great privilege to listen to the messages by the Canadian Pastors Einer W. Olsen of Hussar, Alta, Edwin Hansen of Swan River, Man., and A. Husted Christensen of Winnipeg, Man., as well as the district officials, President A. N. Morck and Secretary Ole Larsen.

We look back upon the convention with a feeling of interest and concern for West Canada District. It has a difficult task. In spite of much help from the States, its progress has been slow. The ministry has been to the people of Danish nationality, and it seems no church will be able to develop in strength as long as it ministers to Danes only. Yes, the older churches, such as Standard and Dickson as well as Tilley became self-supporting at once, but Calgary did not make it before it became an English speaking church ministering to all people. The new church at Red Deer should soon be able to make it. It is well located. It has a fine building, and the pastor there, the Rev. Albert Rasmussen, has good hopes for the future. But this church is not Danish, it is a community church.

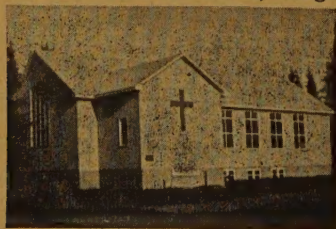
We could not help but feel that the merger will be a great blessing to our people in Canada. They will get into a much larger fellowship, which should create new interest. The West Canadian District also voted to support the Lutheran Seminary at Saskatoon, Sask. This seminary will serve all the churches of the Canadian Lutheran Council. It will enable the churches to get Canadians trained in Canada to serve Canadian churches.



The Church at Swan River, Manitoba



Sharon Lutheran Church, Calgary



The Church at Red Deer, Alberta

I MISSED THE BUS

By Dorothy Boone Kidney

I had half an hour to catch the bus. The restaurant was crowded and it would be a while before I could get away on, but a half-hour was plenty of time. The bus stopped right across the street.

Every booth was filled. Then I saw a lady beckon to me. "Share my booth," she said.

I gave the waitress my order. I told her I had to catch a bus; then I sat looking at the lady sitting opposite me in the booth. Her eyes had the sad, worn look that Jewish folk have. Her accent was Jewish. She made a casual conversation with me—about the weather, about the food. Then God came over and sat down with us; only I didn't know it.

God said, "Go ahead, I've marked this one for you to talk to."

"But the bus," I protested; "I may miss that bus!"

"Go ahead," God urged, "I'm with you!"

So I leaned forward, toward her. "You're Jewish," I asked.

Surprise crossed her face. "Yes," she answered, "why do you ask that?"

"I consider it an honor to be Jewish," I told her, "a great privilege!"

Amazement showed in her eyes.

"Are you Jewish?" she asked.

"No," I told her.

"This is the first time I ever heard anyone of your race say that in my life," she said. There were tears in her eyes, "And I think you mean it. Tell me, why did you say it was an honor?"

"You are God's chosen people," I told her. "He has a special, tender spot in his heart for you." I told her about the thrill I get when I think of God pushing back the Red Sea for her people.

"My people," she said, "have been persecuted."

"Every nation," I told her, "which has persecuted Jews. Jewish people will have to give an account to God."

We talked about Palestine. I heard prophecy fulfilled in her voice as she told me she had been sending her son home for years to build up the mother nation. I told her about God, about his chosen people, the Jews. Her hands slid around on the clock.

"I am looking forward," I told her, "to talking with Abraham, Isaac, Joseph, Miriam, and Aaron someday."

"You expect to see them?" she asked.

"I am looking forward to it!"

"You," she said, "must be a Christian, a good Christian."

"Yes, I try to be," I told her. God was dictating my words. I did not feel led to pinpoint the conversation on Jesus Christ, to break it down into explanatory phrases of being saved. It was one of those times when she was hearing more than my words. I was trying to go straight in order not to get ahead of God.

She finally picked up her check to go. "You have made me feel different," she said. "Always I'll remember what you said about an honor to be Jewish."

And I knew it was true—that she would remember. I knew God had given her comfort in that half-hour. I had given her hope and encouragement, which I did not understand fully, but which I knew she must have needed. I had not talked about the difference in our religions. I hadn't talked about Jesus Christ, and still I knew that definite spiritual nail had been driven into her soul—that day. The lady left.

I beckoned to the waitress. "I have missed my bus," I told her, "so you might as well bring me a piece of pie." I sat there eating the pie, knowing that, without a doubt, I had been a copartner with God for a half-hour! My conversation was light and easy, and the pie was delicious. The man in the wilderness never tasted any better.

—Herald of Holiness

Canadian Hutterites

108 People on One Farm

Y LIVE A COMMUNAL LIFE

By The Editor

tuesday afternoon a goodly number of cars with convention guests drove into the Hutterite Colony some 25 miles from Standard. It was an outing arranged by the Brethren Church.

proved a most interesting and profitable afternoon.

The Hutterites are a religious group often called the German Brethren. They descend from the Anabaptists. They are distinguished from the Mennonites by their belief in a community of goods, which they claim is enjoined in the Acts of the Apostles, Chapter 11. They take their name from Jacob Hutter, who was their leader from 1531 to 1536 when he was burned at the stake in Innsbruck, Austria. Then 400 years of history has been one of oppression and flight. They were first established in Austria and then in Russia. In 1874-77 they left Russia and came to South Dakota to Bon Homme County, which is considered the birthplace of the colony. In 1918 the Hutterites came to Canada. They were promised religious freedom and exemption from military service and no compulsion in the matter of voting. They settled mainly in Alberta and Manitoba and paid no taxes and bills promptly, obeyed the laws of the land, and led their own business and multiplied. There are 53 colonies in the Province of Alberta with about 100 people in each colony.

Let us visit in the Colony close to Standard and tell the story of the Hutterites as we go along.

We were met by the Rev. Joseph Wurz, a fine bearded man. By the way, all the men grow fine beards. He is married and has 11 children. He is the spiritual leader of the colony. He will always be the pastor but he does no work too. He told us that there were 18 family heads and 108 souls in the colony.

The colony, which looks like one big farm, has 10 sections of land. It is located in a valley with a creek.

They are Farmers

The colony consists of a number of buildings. The living quarters are in the nature of some large houses, where each family gets an apartment according to the size of the family.

Grant MacEwan writes in the Farm and Ranch Review, of a visit to a colony not long ago:

One of the young women in that group confided that she had a boy-friend in another Alberta colony. The Valentine-shaped box of chocolates received months earlier, was still a showpiece. When she was 15 years of age she was given a well-made wooden chest for her "things." When she married she will receive from the colony a bigger chest, a table and set of chairs for the room or rooms which will be her new home, a sewing machine, a bed, materials with which to make bed covers, and 45 pounds of goose feathers for quilts and pillows.

"This is the way you should live." This was the suggestion given the convention guests of West Canada when they visited a Hutterite Colony near Standard, Alberta.

She will have no money of her own and neither will her husband. That is unimportant because they and their children will have quarters which they'll keep bare and spotlessly clean; they'll have food and clothing and all the security the colony can furnish. All cooking and washing will be done on a communal basis and meals will be taken in a common dining room with men and women sitting at separate tables. They'll dress in drab, black materials fashioned into garments at home, just like all other Hutterites. And they'll probably achieve a high degree of that thing most people are hoping for—satisfaction in service.

Their Buildings

The farm buildings were well kept. They had 20 milk cows, 250 beef cattle, several hundred hogs, 1500 chickens, 2200 geese and 1800 ducks. Each department had its own boss. The boss of the ducks was also the shoemaker of the colony. He makes the shoes needed and does the repair jobs. When your shoes are worn out, you go to him and he gives you a new pair.

The hog house was one of the most modern in Canada. It was praised a great deal by the Standard folks.

They seem to raise everything. They raise bees for honey, they make their own wine. Every night when the men come home they get a glass of wine. But they are very temperate otherwise.

They do their own work on their motorized equipment except when some special electrical job is needed.

We walked through the bakery where all baking is done. We went into their cooling house, and we saw where they make their butter and their spaghetti.

Their Religious Life

The pastor took us into his own home and showed us the book they used for their devotions. They have a service every day and two each Sunday. They are held in the school house and it is conducted in German. He was very proud of the book he showed me. It was handwritten. I asked him if he preached. Well, he said we have all we need to know in this book. It seems as if they read from this book all the time. There is very little sermonizing. They baptize as the Lutherans do.

Do you have any disciplinarian problems, I asked. "Very few, but if any one misbehaves he is punished according to the good book." was his answer.

There were three eating places. One for the children from 3-6. One for the children from 6-15. And then one for those from 15 and up. The men sit at one table, the women at another.

We came when the little ones, 3-6, had just had their afternoon nap. A kindergarten teacher had charge of them.

The mothers feed their own children in their apartments till they are three years old.

The pastor showed us his apartment. There was one room with a bed which was a guest room. "If you come to visit me," he said, "this will be your room."

Going from place to place we were impressed with the order and cleanliness everywhere. But the furniture was simple. There were no pictures on the walls.

The women visitors were led by one of the women and the men by the pastor. The women told us that they sang a song for them, and the Hutterite women also sang for them.

The children were in evidence everywhere. There were very few toys. They play with one another.

They go to school till they are 15, and after that they work in the colony.

I asked about marriages. He said that they would visit the other colonies now and then. I understood that brides and husbands are often obtained from other colonies, even though each colony is completely independent in itself.

Live as we do!

Again we came back to the Good Book and the pastor said: Dr. Jensen, this is the way you should live. Do you know the story of Noah's Ark. How many were aboard that Ark?"

I answered eight.

"Yes, and how many were saved?"

Again I answered eight.

"There you see," he said.

"Then you look upon your settlement here as a sort of Noah's Ark sailing through the Flood," I said.

"That I do," he said.

Then I asked him, "Since you believe you will be saved by this type of life, what will happen to the people at Standard?" They were standing listening beside us.

He would make no comment on that question, but he left me with the impression that it would be much more difficult for them.

As the interview drew to a close I asked the pastor if anyone left the colony to live for themselves. "Very few," he said. "Life here is satisfactory. When the boys and girls reach the age of 15 they become part of the adults working with whatever they are best fitted for.

They have large families. The pastor, as I mentioned before, had 8 boys and 3 girls. The duck boss had 8 children. He was 53 years old.

The man in the machine shop was 36. He had six children.

The Hutterites have no worries in their daily life. They need not worry about housing and food. Their clothing is supplied.

MacElwan writes:

Neighbors may at times have reason for concern but the fact remains that most of us could learn something from both farming and living from the Hutterites. Amongst intensely pacifist people, divorce, crime and alcohol are practically unknown, mental illness is rare and work is no barrier to perfect contentment. There are no radios or T.V.'s in their homes, no stylish clothes in closets, no pictures on the walls, nothing more decorative than potted plants or a canary in a cage, but there appears to be a state of happiness that might well be the envy of citizens everywhere.

The big problem for their leaders is more land. Since they multiply so fast, they constantly need more acreage on which to live.

The pastor said, "We are very much hated among people. I said that 'I do not believe so, but you must understand the pastor, that you live a life so completely for yourself that you cannot expect all people to understand this. If then you prefer your German to the English.'"

He admitted that all good Christians would have to suffer persecution.

As we left we waved "Goodby" to them all. It was a happy visit. I was impressed with the quiet assurance of the people. And yet, I can also understand why some Canadian citizens at times feel that the Hutterites should be like ordinary people. Christ did not come to take us out of the world, but he placed us right in the midst of the world to be a witness. The same might be said of Roman nuns and monks. It may be that an isolated life has certain advantages. But Christ lived in the midst of the world and we believe it is Scriptural that we should also live in the midst of the world, live our Christian life in our daily vocation.

We regret that we could get no pictures of the Hutter Colony. The pastor said he did not like that.

D.K.U. IN CANADA

Danish Church Abroad has sent five pastors direct from Denmark to Canada. They are located in Hamilton, London, Toronto, Ont. One is at Edmonton, Alberta, and one at Vancouver, B. C. According to information from Denmark it is planned to send one more pastor to Ontario, where the biggest number of Danes are settling at present. These men are supported direct from Denmark.

We should be happy for these men and we hope they may be fellow-workers. There has been some misunderstanding between them and us in the past. We had originally hoped for much cooperation between our church and them. This cooperation has been slow in developing.

Our criticism has been that they had the attitude of the Danish Folk Church rather than that of the free church

as we have it here.

We no doubt insisted that they should see it our right away, and that is not easy for any newcomer when he is pastor or not.

The Ansgar Lutheran has time and again suggested cooperation. And as these men work in Canada they are also gradually adopting the ways of the free church. When I visited Pastor Mogens Predstrup in Edmonton, one of the D.K.U. men, we got the impression that he believes in fellowship among the churches of D.K.U. and other Lutherans are of great value. The West Canada District editor, Pastor Predstrup, who has been in Canada six years, is editor of the Danish paper, "Church and Home." This indicates that the fellowship is growing.

Nazareth Lutheran at Standard

Host Church

Standard is located about 56 miles East of Calgary, a beautiful town of 300 in the midst of rolling prairie wheat fields. The settlement was started 50 years ago. The farm-ers are prosperous and happy. The crops, wheat, barley and oats looked good. We have visited Standard before, and we have found that they have some very beautiful homes, and the people are very hospitable. It is forenoon, noon and evening coffee. The people are well informed about the work of the church and they like to talk about

The church is beautiful. They have recently spent \$6,000 on interior decorating. Pastor Bent Damkar, a native Canadian, is the present pastor.

We were impressed by a very large choir which helped greatly in the worship and in the singing. Nazareth is certainly a singing church.

We were also impressed with the fact that special choirs were formed out of the guests and visitors. All this added to the festivity of the convention.

The women took good care of the physical needs of the guests. One evening the men served a barbecue roast. The pastor had spent 12 hours on the roast, so it was a good one. It was served outside the church.

The New and Old Liturgy

We were interested in the old liturgy, because our church warden has introduced the new liturgy and used it for several months. We were therefore interested in the impression the old one would make on us. But let it be said here that even though the Standard folks rendered the old liturgy in a beautiful manner, we have already fallen in love with the new liturgy. We missed it. The new liturgy does inspire the worshippers. We feel like saying to those who may hesitate to introduce the new one, "Be sure you will like it."

Oil at Standard

A few miles East of Standard town a number of oil wells have been bored during recent years. This may not bring an enormous wealth to Standard, for the government has the right to all minerals. When an oil company decides to bore a well on a farm, the farmer is paid a lump sum of some \$10,000. He is also paid an annual sum for the road which runs to the well as long as the road is used. We believe this is about \$400. Some places the companies strike gas instead of oil. In this case the well is closed up till some time in the future. The oil was hauled to the refinery at Calgary, some 60 miles.

Oil and gas are some of the main natural resources in Alberta. It makes the province boom. New housing projects are being built near the cities of Calgary and Edmonton. Each of these cities have now about 300,000 people. And they are growing all the time.

Canada is a rich country. U. S. A. money is being poured into the industries all the time. That is why the Canadian dollar is worth 5 cents more a dollar than its U. S. A. dollar. It is the law of supply and demand.



The first semester, 1958-59, begins next week. Faculty members are beginning to arrive on campus to prepare themselves for the arduous task that lies ahead.

This month's issue of the **Dana College Bulletin** which you will receive within a week or so, contains information on new members of the faculty and prospects for the coming year as well as many other informative articles about Dana, **YOUR** College.

Watch for it!

Read it!

Development Notes

The favorable tax treatment in the Internal Revenue code according to gifts made to corporations operated exclusively for religious, charitable, scientific, literary, or educational purposes, together with the unusual characteristics of life insurance, make the gift of life insurance to such institutions attractive alike to the donor and the donee. Dana College is such an institution.

As a person grows older the reason for and the required amounts of life insurance change. The children have received their education and are self supporting. The mortgage on the home, or the farm, is paid off. Real and personal property has been accumulated. Since these circumstances change and financial obligations lessen, it is possible for a person to consider making Dana College the beneficiary of part of his life insurance holdings without interfering with his personal obligations.

For the person wishing to make a substantial gift, life insurance provides an exceptionally effective means of fulfilling that desire. Through installment purchase a definite sum of money may be assured and paid for over a period of time, thus utilizing the allowable charitable deduction to the fullest extent.

The officials of the College or the Dana College Development office will be happy to discuss with you the advantages of such an insurance gift.

THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES

From

OUR YOUTH DIRECTOR

Blair, Nebraska
August 15, 1958

Dear Betty and Bob Leaguer:

My last letter was written to you from Denmark. Although it was an interesting experience to be in Europe, I'm glad I can write this letter from my office in our own U. S. A.

I say **our own U. S. A.** That is not true in one sense, because it belongs to God. The whole world, yes, the whole universe belongs to God. He has placed us here as stewards or managers of His world. If we ever arrive on the moon or on Mars, we will still be on His property. He will expect us to use it according to His will.

But in one sense it is true when we speak of the U. S. A. as our own. Most of us were born here. It is our homeland.

Last week at Bible Camp we gathered each morning for devotions and flag raising. After the pledge of allegiance to the flag, we sang:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring."

One day we all boarded "The Queen," a large motor launch, and crossed Lake Okoboji. As I looked across the blue waters to the tree-rimmed shores, I thought, even in the beautiful country of Denmark, I saw nothing which could surpass this scene in sheer beauty.

I hope you have seen much of **your** country's natural beauty this summer. Don't fail to thank God for the

privilege of living in America. Remember America really belongs to God.

Because America belongs to God, He will call us to account for the way we use it. He did not place us here to use the wealth and fertility of our country for sinful, selfish purposes, but for His purposes and His glory.

Dr. Raymond Olson, one of the speakers at our meeting in Denmark, told us about the problem of hunger in the world. Quoting from a recent book by Dr. D. K. Faris, he told us that if the hungry people in the world were to stand in a line single file, that line would go around the world 25 times! Imagine that. If you were to drive an average of 50 miles per hour, 10 hours a day, it would take you three and one-half years to drive the distance covered by that line of hungry people.

Here in America and in Canada our problem is what to do with all the surplus food we produce. Does it seem clear that God expects us to help the hungry, helpless millions of the world with some of the abundance He has entrusted to us?

When Jesus described what would happen on judgment day, (Matthew 25:31-46) He said He would go to those on his right side: "I was hungry and you gave me food . . ." And when the righteous people asked: "When did we see thee hungry and feed thee?" He answered: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." It seems that we serve Jesus by helping those who need our help.

But we also remember that Jesus said, "Man does not live by bread alone, but by every word which proceeds from the mouth of God." (Matth. 4:4)

There are at least as many people in the world who are starving spiritually as there are who are starving physically.

We have God's Word in abundance in America and Canada. As good stewards, we must share it with those who do not have it. Pray that God will show you what you can do and that He will make you willing to do what He shows you.

Sincerely yours in Christ
George J. Robertson

FIRST THE PERSON, THEN THE PROGRAM

ery so often voices are raised in criticism of youth. That is good. Criticism results in self-examination and self-examination is the seedbed of improvement. As youth leaders we are the very first to acknowledge the constant need for change and improvement in our program for young people. Yet we would do something less than responsible leaders if with every criticism we altered our procedure and changed our philosophy.

We believe in the possibility of youth although we are not blind to its immaturity. We have seen our presentations "farced," but we have certainly witnessed many effective youth-led programs, and even greater significance, we have experienced the joy of seeing the "farcer"—through patient understanding and genuine help—become what we were convinced he could be—a young Christian leader.

The basic issue is involved. It is this: should the Lutheran League program emphasis be upon the presenter or the leaguer? The advocates of both emphases insist that they are equally concerned with both, but we believe that they sincerely are. But the stark differences of reality inevitably result in different approaches, and we must admit, different emphases.

Here the presentation is consistently by adults or the rare leaguer who almost by some God-given gift is always dependable, we cannot get around the fact that the primary emphasis is on presentation. Here usually the program is smooth and outwardly effective and one need not blush if a visitor be present unless the ranks of leaguers are embarrassingly thin. Risk is at a minimum. Here the programs are presented to leaguers who certainly should receive something. Here the leaguer is of primary importance the presentation is not only to him but frequently by him. He is not only a spectator and auditor but a participant and worker. Here the element of risk is large. Unfortunately unforeseeable things might, although they certainly need not, take place, but here the leaguer is personally involved and is wrestling with real problems—including himself. Here, when there is success, there is real joy for satisfaction and joy, and here the leaguers, growing slowly, are becoming responsible Christians and individuals.

Where there has been only program failure under the leaguer-emphasis approach and with youth office materials, we reserve the right to ask whether the materials have been used or abused. The leaguer-emphasis approach by no means implies that the young people should be left on their own. The youth office materials, including YOUTH PROGRAMS, are not intended to be turned over to the program participants for mechanical use. Actually the leaguer-emphasis approach demands much more of the pastor or Luther League counselor than the presentation-emphasis, and many a busy pastor and youth leader will therefore much rather follow the course of less effort and agonizing and present

the program himself than spend the time that is necessary in assisting his young people to master and effectively present the material themselves. The question arises whether we should allow our busy schedules to hinder us from so working with our youth that both in preparation and in presentation we are in intimate contact with them, winning their confidence and helping them to develop into truly responsible and effective Christian leaders both as leaguers and as adults.

We had one of our leaguers write the following to us from Leadership Training School:

"I never realized before what depth the Bible has. We have Bible Study every morning, and we really have some rousing discussions.

"You don't realize just how much your league can be improved until you attend a Leadership School. I've got a lot of ideas. I hope I can get some of them adopted by our League."

It is this enthusiasm—those ideas—that we want to actively put to work and, if possible, to inspire in others. We aren't going to let our young people run wild with every "hair-brained" idea, but we are going to try to examine even the "hair-brained" ones with them and probably discover some really worthwhile features. In so doing we believe that we will not only be improving our League and its program, but we will be cultivating real Christian character and potential leadership for the church which in our estimation is the purpose of youth work.

—J.W.N.

YOUTH OFFICE BULLETIN BOARD

FORWARD WITH CHRIST — Our theme for 1958-59

II CORINTHIANS 2:14-3:6 — our theme scripture for the year

"ALL HAIL THE POWER OF JESUS' NAME" — our theme hymn of the year

FORWARD WITH CHRIST WITH GREATER LEAGUE ALLEGIANCE — our theme for September

As you go back to school we pray that God may fill you with His Spirit so that you may see each new day as a God-given opportunity to increase your knowledge, to improve your skills, and to witness to others of His love and grace in Christ.

No matter how difficult the problems that face you, through Christ you can gain victory over discouragement and fear which are two powerful enemies of your soul. "Pray Without Ceasing." "Let the Word of Christ Dwell in You Richly."

BY THE FIRESIDE

"PAYER LETTERS"

Sir:

Returning to Japan, a missionary lady found her seat companion was the president of the Coco-Cola Company, a missionary's son. "There's one thing I can't stand about missionaries," he said, "They're always talking about money."

That's a shocker at first. But on second thought it's not hard to believe at all. Who needs money worse than a missionary? Who gets less to do with it? Who has less to show for it when it is all gone? Now if we were selling Coco-Cola, that would be different. We could pick up the empties, pocket the profits, drink one or two on the way to the counting house and still have enough money to support most of the missionary work in the world.

One hard-pressed president of a Negro Bible college owned right up to it to his audiences: "Brethren, I am not asking for your money, I'm begging for it. I don't need your money. I've gotta have it." It got a laugh and a little cash.

A principle of writing better prayer letters, we are told, is not to ask for money. Now that takes a little doing. That we need money is transparent enough but how are you going to get that across without being so crass as to mention the stuff. Like Josh Billings says, "When they say it ain't the money, it's the money."

One time-honored gimmick goes like this: "Friends and rope-holders, the most marvelous opportunities are before us. We can buy a lot in the center of town for \$10,000. A contractor has given us a special price of \$5,000 to put a second story on the mission house. The old car has given out but a friend has offered us his Renault in good condition for only \$1,000. Brethren, **Pray** for us."

One missionary tried this but when the letter came back from the printer it read: Brethren, **PAY** for us."

Only the words were different. The meaning hadn't changed a bit.

Yours for more cash,
"Minami"

—Japan Harvest

AN ANCIENT PRAYER

Give us, Lord, a bit o'sun,
A bit o'work and a bit o'fun;
Give us all in th' struggle and splutter
Our daily bread and a bit o'butter;
Give us health, our keep to make
An' a bit to spare for poor folks' sake;
Give us sense, for we're some of us duffers,
An' a heart to feel for all that suffers;
Give us, too, a bit of a song,
An' a tale, and a book to help us along,
An' give us our share o'sorrow's lesson,
That we may prove how grief's a blessin'.
Give us, Lord, a chance to be
Our goodly best, brave, wise and free,
Our goodly best for ourself, and others,
Till all men learn to live as brothers.

(This ancient prayer was found on the wall of an old inn in Lancashire, England.)

THE ART OF LETTING GO

Too few of us have learned what someone has called "the art of letting go." We know how to plan, to work, to drive toward our goal, to bend every energy toward the ends we have set before us. But we do not know how now and again to ease the strain, to relax mind and body and spirit—to "let go"—so that our recuperative powers may have a chance to do their work. There is but one way truly to learn this "art of letting go." That is to place our trust in God, and having done our best to leave the results to Him. He knows our need and He will in His love and wisdom meet that need. Therefore we can "trust and not be afraid."

—William T. McElroy in
Christian Observer

Policeman (about to reprimand fair motorist): Now, Miss, I've had my eye on you for a long time.

Lady Driver: How perfectly thrilling of you; and I thought you came over to me about some beastly driving offense!

I WILL NOT JUDGE

By Marian A. Childs

I must not judge.
I cannot say
What makes my neighbor act that
Or why my skies are blue
And his are grey.

I must not judge.
I cannot see
The path my Lord may choose for
Be it the road my neighbor trod
Would I walk as graciously?

I will not judge.
To God alone
The thoughts of hearts are known
It is but mine to follow on,
And hear Him say, "Well done!"

READING

The foundation of knowledge be laid by reading. General principles must be had from books, which ever, must be brought to the test of real life. In conversation you may get a system. What is said upon a subject is to be gathered from a hundred people. The parts which man gets thus are at such a distance from each other that he never attains to a full view.

—Samuel Johnson

Four men died on the same day. One was a struggling author; he left his family only \$5. The second was a bookseller; he left \$50. The third was a publisher; he left \$500. The fourth was a dealer in waste paper; he left \$50,000.

"I'm sorry that other engagements prevent my attending your concert, but I shall be with you next time."

"That's fine! Where would you like your spirit to sit? We have tickets for half a dollar, a dollar, and two dollars."

A Sunday school teacher had been telling a class of little boys about crowns of glory and heavenly rewards for good people.

"Now tell me," she said at the end of the lesson, "who will get the greatest crown?"

There was silence for a while. Johnnie replied, "Him wots got the biggest head."

EDITORIALS AND COMMENTS

(Continued from page 3)

The total for all Lutherans in Canada is interesting. They received \$230,774 from the United States but they sent \$969 to the United States or \$250,000 more than they

the synod sent \$12,722 to Canada the past year, but it received \$8,886 back.

It is mainly the Western churches that need help. In view of these figures the U. S. A. church bodies can afford to exert themselves on the great field of Canada.

Dr. Earl J. Truesch, Executive Director of the Canadian Lutheran Council, is much concerned about these new Lutheran arrivals. He thought that something might be done by a kind of Lutheran "circuit riders," pastors who would go about from place to place and minister to the Lutherans and advise them.

We have dwelt at length on the problem of Canada, because Canada is our neighbor. It is a country growing tremendously fast. We should try to understand Canada. Let us never be condescending in our attitude to Canada. Let us watch her with prayerful interest. She is a struggling giant.

CHURCH NEWS

(Continued from Page 4)

RUSSIAN PRELATE BACKS THE WORLD COUNCIL

Metropolitan Nikolia of Krutitsky and Pochaev, second ranking leader of the Moscow Patriarchate, will recommend that the Russian Orthodox Church join the World Council of Churches.

Following a two-day conference with WCC leaders, the Metropolitan said, "I will report to the other churches, recommending that they join the World Council."

The Russian Orthodox Church related to join the World Council when the council was formed in Amsterdam, and, on Aug. 23, 1948.

"We cannot express a firm decision on joining the World Council of Churches," Metropolitan Nikolia said. "We can only say the next stage will be one of consultation with Soviet church leaders."

CHINESE REDS LAUNCH PROTESTANT 'HEART RENDERING' MOVEMENT

HONG KONG—Chinese Communist authorities have launched a "heart-rendering" movement among Protestants in Anhwei province aimed at getting them to yield completely to leadership and control, according to an official report from that area. The report said 185 Protestant clergymen recently held a forum in Anhwei province at which a resolution was adopted pledging them to "undertake an anti-imperialistic patriotic movement to eliminate the poison of imperialistic ideas in the 'Protestant Church in China and crush imperialists in its ranks.'"

According to the report, several "extremist" Protestant clergymen were arrested and condemned at the meet-

ing of Dr. Winther's Scandinavian friends were gathered.

By the time this is read a large number of Dr. Winther's Japanese friends have also honored him on the occasion of his double sixtieth anniversary, his ordination and his first arrival in Japan in 1898, and they have done it in truly great and grand oriental fashion.

We had planned to have a real celebration for Dr. Winther also in America. Upon the suggestion of the Women's Missionary Society the UELC Board of Foreign Missions unanimously extended an invitation to Dr. Winther to attend the annual convention to be held at Blair, Nebr., last June. Dr. Winther replied that he would be most happy to see his old friends again, but nevertheless he felt that his place was in Japan and that money could be used on the field to much more advantage than to bring him to America. Dr. Winther took sick just at the time he should have left Japan if he were to attend the Blair convention, and for about six weeks he was unable to attend to his work. He is, however, now again back in full swing.

The W.M.S. has now given \$1500.00 for the completion of a chapel in which Dr. Winther is much interested. Although this is outside the budget for Japan the Board is very grateful for this beautiful indication of interest in the work that is so close to Dr. Winther's heart. We still consider Dr. Winther "our" missionary although he does not any longer receive regular support from our church but lives in Japan on his pension, according to his own desire.

In his lifetime Dr. Winther has served the Kingdom of God in three countries: Japan, U.S.A. and Denmark. Let us pray that God will give Dr. Winther additional happy and fruitful years in the Lutheran Church of Japan where he is so very much needed, so highly regarded and loved and where he has been so significantly used.

DANISH METHODISM CELEBRATES CENTENNIAL

COPENHAGEN, Denmark — Marking its 100th anniversary, the Methodist Church of Denmark held a series of festival services in its oldest sanctuary, the Jerusalem church here.

Joining the Danish Methodists in their centennial observance were representatives of the Church of Denmark (Evangelical Lutheran) and of the Danish government, as well as leading Methodist bishops from other countries, including Bishop Eugene M. Frank of St. Louis, Mo.

Retired Bishop Ivan Lee Holt of St. Louis, former president of the World Methodist Council, was scheduled to attend the observance but was unable to do so because of the sudden death of his wife in Brussels, Belgium, a few days earlier. He returned to the United States for the funeral service.

Dr. Elmer T. Clark of Lake Junaluska, N. C., secretary of the World Methodist Council's American section, also attended the centennial.

Dr. Odd Hagen of Stockholm, Sweden, Methodist Bishop of the Northern Europe Central Conference (all of Scandinavia), and Dr. E. Benson Perkins, secretary of the World Methodist Council's European section, were two of the main centennial speakers.

Bishop H. Fuglsang-Damgaard, Primate of the Church of Denmark, and Mrs. Bodil Koch, Danish minister of ecclesiastical affairs, brought official greetings to the country's Methodists.

Methodist work was begun in Denmark in 1857 by the Rev. Christian Willerup, a Dane who was educated in the United States and who had been preaching in Norway. A service attended by 50 people in a small private

(Continued on page 15)

GUYER AND HANSEN LOANS

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Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen

P.C.N.

NEWS AND NOTES

(Continued from Page 2)

The Cross was presented by the Danish consul, A. N. Petersen, at a ceremony in Kobe, Japan, where many

	Total	Fiscal Yr. Synodical	Calendar Luth. V. Acc.
Budget		\$488949.00	\$495000.00
Forward Phase		92500.00	
Previously Acknowledged	\$67768.77	\$50279.83	\$17468.94
North Hollywood, Calif., Valley Luth. Church for Gen. Fund \$238.55 and for LWA \$207.46	446.01	238.55	207.46
Easton, Calif., Immanuel Luth. Church. Given by Mr. and Mrs. Hans Jorgensen, Fowler, Calif., "in memory of our dear departed," for School Fund \$25; General Fund \$15; Home Mission \$25; Indian Mission \$15; Pension Fund \$15; LWA \$20; Foreign Mission \$15; South American Mission \$15; Japan Mission \$10; Santal Mission \$10; Sudan Mission \$10; Jewish Mission \$5; China Mission \$10	175.00	155.00	
Whittier, Calif., St. Andrew Luth. Church for LWA \$20; Gen. Fund \$244.21	264.21	244.21	
Laurens, N. Y., Pastor and Mrs. L. F. Wagschal in memory of Dr. Ethan Mengers for LWA	10.00		
Westby, Mont., Daneville Luth. Sunday School for LWA	7.00		
Kenmare, N. Dakota, offering given to Ilean Rohe when she spoke at WMS meeting at Elm-dale Luth. Church, Niobe, N. Dak., for Sudan Mission	10.69	10.69	
Portland, Ore., Bethany Luth. Sunday School, Primary Department, for South American Mission \$26.18; and Japan Mission \$26.18	52.36	52.36	
Viborg, South Dak., Spring Valley Luth. Church for School Fund \$50; Home Mission \$50; Pension Fund \$82; General Fund \$18	200.00	200.00	
Audubon, Ia., Eben Ezer Luth. Church for General Fund \$90; LWA \$10; Japan Mission \$41.41; Foreign Mission \$5	146.41	136.41	
Edmore, Mich., Our Savior's Luth. Church, given by Mr. and Mrs. Erick Johansen, Tyler, Minn., in memory of Mrs. Ane Marie Petersen for Foreign Missions	2.00	2.00	
Given by Mr. and MMs. Thomas Dolan, Greenville, Mich., in memory of Mrs. Ane Marie Petersen for Japan Mission	5.00	5.00	
Hutchinson, Minn., Main Street Luth. Sunday School for Japan Mission	67.24	67.24	
Morgan, Minn., Bethany Luth. Church. Given by Mr. Andrew Hoffbeck in memory of his wife, Laura, for Foreign Missions	100.00	100.00	
Fremont, Nebr., First Luth. Sunday School for Dana College	50.00	50.00	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:			
Iowa District WMS Project (Dorcas L.A., Oyens \$10; Dorcas L. A. Humboldt \$10; Dorcas Society, Sioux City \$10; United Workers, Shelby \$15; St. Paul's L.A., Neola \$25; ELC Society, Avoca \$10; Rorbeck L.A. Elkhorn \$10) Sudan Mission (Wahlgren salary)	105.00	105.00	
Junior Mission Society, Graettinger for Japan Mission \$5; for Santal Mission \$5	10.00	10.00	
Wisconsin District:			
Our Savior's, Racine, for Foreign Missions	60.00	60.00	
Women of St. John's, Oregon, for South America Mission (Translation)	75.00	75.00	
Wisconsin District WMS, Sudan Mission (Helen Margaret Jacobsen's salary, August and September)	200.00	200.00	
Nebraska District:			
Nebraska District WMS Project, Sudan Mission (Margaret Nissen's salary)	800.00	800.00	
Nebraska District WMS Project, Eben Ezer Elevator Fund \$200			
Nebraska District WMS Project, Foreign Missions	186.62	186.62	
1st Bethany L.A. in memory of Dr. Ethan Mengers for Sudan Mission	10.00	10.00	
Women of the Church, Fremont, Foreign Missions	54.30	54.30	
Women of Bluffs Trinity, Fremont, South American Mission	27.35	27.35	
Illinois District:			
Golgotha WMS, Chicago, Japan Mission (Tadashi Hari)	100.00	100.00	
Minnesota District:			
Circle 3, St. Peter's, Northfield for Japan Mission	13.50	13.50	
Irene, So. Dakota, Turkey Valley Lutheran Sunday School, given in memory of Cheryl Lynn Sorensen for Elm Lutheran Children's Home	5.00	5.00	
Given in memory of Cheryl Lynn Sorensen for LWA	2.00		
Audubon, Ia., Our Savior's Luth. Church for Home Missions \$10; Indian Mission \$10	20.00	20.00	
Coulter, Ia., Matina Petersen for So. America Mission \$10; Sudan Mission \$5; Japan Mission \$5	150.00	150.00	
Moorhead, Ia., Bethesda Lutheran Church for Synodical Quota	300.00	300.00	
Trufant, Mich., St. Thomas Luth. Church for Synodical Quota			
Plainview, Nebr., Bethany Luth. Church. Given by Bethany Ladies Aid in memory of Pastor Chr. Sorensen, Ringkøbing, Denmark, a former Pastor at Plainview, for Home Mission	10.00	10.00	
Given by Mr. and Mrs. Albert Jensen in memory of Pastor Chr. Sorensen for Home Mission	1.00	1.00	
Salt Lake City, Utah, Tabor Luth. Church for Japan Mission	75.00	75.00	
Oregon, Wis., St. John's Luth. Church for Synodical Quota	500.00	500.00	
Pastor and Mrs. Robert N. Hansen in memory of Miriam Hansen, infant daughter of Pastor and Mrs. Roland H. Hansen, No. Hollywood, Calif., for Oaks Children's Home	10.00	10.00	
Standard, Alta., Canada, West Canada District Treasurer:			
Nazareth Luth. Church, Standard, Japan Mission	100.00	100.00	
TOTAL	\$72139.46	\$54374.06	\$17765.40

Received with thanks

Blair, Nebraska, August 23, 1958.

P. V. Hansen, Treasurer

THE CHRISTIAN SUNDAY SCHOOL TEACHER

I know of no persons in the congregation who give more generously, unselfishly, and willingly of themselves than Christian Sunday school teachers. They belong to a chosen generation. Usually they have little training in the art of teaching. Though they all talk about their lack of know-how, they are willing to be teachers, because they know Jesus. Jesus says simply, "Teach them." They say, "At Thy Word we will try."

Sunday school teachers are usually busy people. A multiplicity of tasks usually keeps them going at the 20th century pace. Yet they take on more. They set aside many personal things to do the one thing needful. They go about doing good, suffering the little ones belonging to other people to come to them with their great needs, their problems, their littleness, sometimes with their meanness, always with their sinfulness.

What surprises me most is that Sunday school teachers do all this with an air of doing themselves a favor. They kindly and lovingly beg the chil-

dren to go to church after Sunday school, only to find them going home in waiting cars driven by parents who think they are doing God and giving their children to Sunday school.

A Sunday school teacher leaves home early 52 times a year to teach children the love of Jesus. These 52 times are preceded by many hours of preparation and prayer. Why? For whom? For the congregation, the pastor, the parents, the children? Could be. Christian Sunday school teachers live for Jesus above all. In Him they live and move and have their being.—Advocate

NEWS AND NOTES

(Continued from page 13)

in Copenhagen was the start of Methodist Church here.

nce then it has grown to a membership of about 4,000 adults and 6,000 children. The denomination has 40 churches, 35 congregations and full-time pastors throughout the country.

stitutional work of the Church includes 15 homes for children, old people and the sick. Also, it has commissioned 10 missionaries for work in Africa.

ng aided by U. S. Methodists, the Danish Church became self-supporting in 1937. But it has continued to receive occasional grants for special purposes.

ter the Danish constitution granted religious freedom in 1849, the Methodist Church became the first non-State religious body to be recognized by the government.

LUTHERAN GROUP APPROVES CONTINUED MERGER NEGOTIATIONS

legates to the 81st annual convention at Seattle, Wash., of the 23,000-member American Evangelical Lutheran Church, adopted a resolution calling for continued negotiations toward a formal merger with three other principal Lutheran bodies.

Other groups are: the 2,400,000-member United Lutheran Church in America; the 576,000-member Augustan Lutheran Church; and the 38,000-member Finnish Evangelical Lutheran Church (Suomi Synod).

legates also approved resolutions to re-evaluate Christian life and heretofore in local churches; to seek freedom from foreign control of missionary programs; to support United States economic aid abroad; and to affirm the right of any person to worship, regardless of creed or color.

A budget of \$114,000 was adopted for the next fiscal year.

During the convention, the AELC Men's Missionary Society celebrated its 10th year with a golden anniversary banquet.

Selected synod secretary was Will Garred of Hampton, Ia. Dr. Er-Jensen of Ames, Ia., was re-elected chairman of the board of directors, and View College, Des Moines.

President of the AELC is Dr. Alfred Jensen, 65, of Des Moines, Ia., who was elected in 1956 to a four-year term.

LUTHERAN LEADER ASKS MORE CONSERVATIVE CHURCH ARCHITECTURE

A plea for more conservative church architecture was made at Waterloo, Ia., by Dr. John W. Behnken of St. Louis, Mo., president of the Lutheran Church-Missouri Synod.

Addressing delegates to the denomination's Iowa District East convention, he urged staying with "sane and sound" ideas of church construction.

Dr. Behnken said he isn't opposed to change but to some "extreme forms" of architecture.

"Some contemporary churches," he said, "remind me of factories or schools. The only indication that such structures are churches are their towers."

NIEMOELLER BARRED FROM PULPIT OF BAVARIAN CHURCH

BERLIN (RNS) — Dr. Martin Niemöller, president of the Evangelical Church of Hesse and Nassau, was barred from the pulpit of a village church at Kreuth, Bavaria.

He was prevented from speaking there by Pastor D. Hegl of nearby Tegernsee, who explained that he took the unusual action because Dr. Niemöller "has frequently labelled atomic armaments promoters as atheists."

"For the sake of the truth of God's word and of the Gospel's credibility," Pastor Hegl said, he could not, "under any circumstances" permit a church official who had described him as an "atheist" to use his pulpit.

In answer to Pastor Hegl, Dr. Niemöller confirmed that he had said persons advocating stocking of atomic weapons, "even if they describe themselves politically as Christians, practically act either deliberately or not as materialists, nihilists and atheists."

His opinion on this, while "very decisive," he said, "does not allow any mitigation in my understanding of the Bible."

Although Pastor Hegl had the formal right to exclude him from the church pulpit, Dr. Niemöller added, "he will be aware he cannot evade the question of truth in this matter."

Dr. Niemöller is a leader of the so-called Evangelical Church Fraternities in West Germany which are conducting a campaign against possible West German atomic armament.

The Fraternities are a loose organization of Protestant pastors and laymen at the regional level of the various West German Churches. They are closely affiliated with the Confessional wing of the Evangelical Church in Germany (EKID) which is known for its opposition to West German rearmament.

"FRIENDLINESS RATED 'TOPS'"

A survey conducted in 45 central and southern Iowa cities revealed that "friendliness" is what most people like about their church.

Don Koontz, assistant professor of sociology at Simpson College, said this quality was named most often in 301 interviews among Iowa non-farmers. Almost one-fourth of those interviewed, or 23.5 per cent, named "friendliness" as their first choice.

The questionnaire used in the interview was developed by the town and country department of the Iowa Council of Churches in cooperation with the sociology department of Simpson College.

Other reasons for liking their church ranged from "size of the group," which was second at 5.7 per cent, to a blunt "they leave me alone," which rated among the lower percentages.

Still other reasons were liking the minister, 5 per cent; the church building, 5 per cent; willingness to cooperate with other churches, 5 per cent; interest in youth and children, 4 per cent; and teachings of the church, 6 per cent.

BOOK REVIEW

All books reviewed may be purchased from Lutheran Publishing House, Blair, Nebraska.

The Moment Before God. An Interpretation of Kierkegaard. By Martin J. Heineken. Muhlenberg Press, Philadelphia, 386 Pages. Price \$5.95.

The author of this book is professor of systematic theology at the Lutheran Theological Seminary in Philadelphia. This book I highly recommend to pastors and seminary students. It is a high priced book, but it is worth it. The author makes this comment about his book: "The Moment Before God" was written as a call back to Kierkegaard's sole intention, namely to clarify what it means to become and be a Christian. It deals specifically with those aspects of Kierkegaard's thought most frequently misunderstood: the absolute paradox, the absolute otherness of God, the concept of dread and Christianity as suffering.

According to my thinking, the author has succeeded in presenting Kierkegaard's thoughts in an understandable way. He has made Kierkegaard's thoughts plain. He has condensed Kierkegaard's voluminous writings into this book. You will not lay the book aside after you have started to read it. The author is right when he writes that Kierkegaard must be listened to as a great prophet for our age.

—A. V. Neve

1958 Parish Education Month

Come Into Our Home, Lord Jesus!

The all-important place of the home in Christian education is expressed in the theme for our 1958 Parish Month emphasis (usually September),—COME INTO OUR HOME, LORD JESUS. As we study the titles of the tracts prepared to bring out this emphasis, we see that they deal definitely with the home as a most vital and important place in Christian education:

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Also available is a four-color post card with the same illustration as folder.

No. 5858-L Folder \$2.00 per hundred

No. 858 Post Card 25¢ per dozen, \$1.50 per hundred

YEARBOOK FOR 1958

Now Ready

The 1958 Synodical Yearbook of the United Evangelical Lutheran Church is now ready. Within its pages you will find a complete report of the proceedings of the annual convention at Blair, Nebraska, reports from the various organizations of the Church, statistics from the churches as well as a complete directory. This has been a significant year for the Church and every interested church member or worker should have a copy of the Yearbook for ready reference.

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